342 houses there like those upstream. Generally they were built of thin tule mats and were quite long. Some of them were at least one hundred feet long. A sort of wooden ridge was erected on crotched poles set in the ground and the tule mats were leaned up against it. Everything else was of a more temporary nature than I was used to at Sycamore Creek [Choinimni territory].[33]

342 A chief's house was usually larger than the rest, likewise his storehouses. J.A. re-
554 members Konti's which stood on a rise of ground:
622 "he was always having little parties there."
[184 The long house made possible the practice of
541] patrilocal residence customary with the lake people (but not with those of the foothills).

The bottoms of mat-covered storage bins
343 were raised off the ground. When a tree was available, a storage bin would be set up in its branches. Their construction was like that of the foothills (see Wukchumni).

The ramada was us[illegible]hout the lake region.

Subsistence

22 The subsistence of the tular region was
262 composed mainly of water birds, fish, rabbits, and two staple flours made from iris seed and tule roots. According to M.G. deer meat was not obtainable even by trade, antelope being the only available large game animal. Bear meat, which the Tachi were not afraid to eat, was also scarce. Elk were too fleet for a hunter afoot, but were pursued on horseback. Weasels, coyotes, and lizards were not eaten;
[825] it is possible some people ate snakes. Bats (čɛ́mčɛm) were not eaten, as they were supernatural assistants. Rabbits, cottontails, and squirrels were got by hunters in communal drives on the barren country west of the lake. There long nets were set up and groups of men deployed to herd the creatures into them. Mayfield states that the men formed wings and, armed with sticks two feet long, closed in in a pair of arcs and incapacitated the fleeing animals by hurling the clubs at them.[34]

[231] The eating of dogs M.G. (Tachi) attributed to the Chunut. This practice Powers mentions as generalized Yokuts, saying that the Yokuts raised dogs for the purpose. Estudillo witnessed the killing and eating of dogs at a celebration near the foothills. However, a Kechayi informant denied the practice for her
[184] people with a circumstantial story,[35] and Mayfield does not mention it, so the usage may not have extended to the northern foothills.

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[33] Latta, Uncle Jeff's Story, 31.

[34] Ibid., 33.

[35] Powers, 379; Gayton, Estudillo, 75; Gayton, Ghost Dance of 1870, 72-74.

821 Earthquakes (ye'lya) were infrequent, and not attributed to any special cause by J.A. When she was a little girl, she and her little sister were sitting on the ground together when a very heavy earthquake came (1872 ?). She said it caused a tree to fall over.

823 A flood (hu'u'lu'un) of unusual proportions forced all J.A.'s people to seek refuge on a hilltop when she was little more than an infant; she remembers no other. Floods have become infrequent owing to intensive irrigation in the San Joaquin Valley.

SOCIAL ORGANIZATION

Officials

622 Chunut chiefs functioned much as those of the foothills, according to J.A: they set the time for mourning and other celebrations, discouraged quarrels, assisted poor people, and played host to visitors. The position was inherited in the paternal line. The chief's wife and children were also called by the chiefly title, ti'ya, but while a brother was called tiya, his children were not unless he succeeded to the position.

622 554 J.A. stressed the chief's wealth, but could not specify exact methods of acquiring it. She implied that the chief made a slight profit on all money exchanges which he handled. Moreover, any traveler coming with something to sell first went to the chief's house, as any visitor would, where the chief had the first opportunity to buy and, as a result, could resell at a higher price. J.A. said, "Anyone down here who saved money could get to be tiya," but one had to dream [of Eagle], and "anyone who helped poor people was called tiya." But such a man was not confused with the chief of a chiefly lineage, and he could not acquire an Eagle lineage totem by this means. His prestige was due to his success, and his influence lay in his personality.

622 Every village had a chief. If groups of people happened to camp together there might be as many as three chiefs, any one of whom officiated over all the people regardless of their moiety affiliations.

While J.A. stated that women became influential as chiefs in their own right, she could not name any, "this was just what she had heard about the old times."

Regarding Motsi, J.A. said that she was not a chief herself; she was the mother of Mu'ustu, the wife of J.A.'s paternal uncle, Pohasa, who was a chief. "Motsi wanted to be called tiya because she had lived with Bob 'Tista," a doctor of chiefly lineage who had much personal influence among the Indians of the plains.

About 1875-1880, at Pisras, there were three captains, Pohasa, Tokelyuwich moiety,

616 622 south of Lemoore, and Brown Wilson, nineteen years of age, the toxelyuwiš chief. The latter succeeded his father [Motsa]. In response to my question, it was stated that the toxelyuwiš chief was regarded as slightly superior to the nutuwuts chief. Anciently, in case of warfare the two chiefs acted in concert.

Although the Tachi roved within their habitat, the principal village (čeemit) of the Tachi was Walna, at the northwestern corner of Tulare Lake. There were dual chiefs there, one for each moiety. The earliest chief remembered by the informant was a toxelyuwiš chief named K'anti, whose totem was the eagle. When this chief died, he was succeeded by his son who bore also the name of K'anti.

The nutuwuts chief at Walna, contemporaneous with the younger K'anti, was José (baptismal name). The contemporaneous chiefs K'anti and José were friends (noičiw(s), but not relatives, so far as the informant knew. The two modern chiefs of the Tachi are distant relatives of K'anti and José.

José did not inherit his chieftainship from his father Čoiiwai, who was not a chief, but a shaman (ančú); Čoiiwai was a nutuwuts man of the coyote totem. José was his son by one of his many wives. José was appointed chief by the nutuwuts people because the preceding chief died without male heirs and his daughters did not want the position.

José was married twice. From his first wife Meyula he separated. José's second wife, Motsi, was a female toxelyuwiš chief at the present village near Lemoore. She was nominated for this position by her second husband, [554] Bob Bautista, a nutuwuts man of influence in the community, being a rattle-shaker and singer (wipelit). Before becoming chieftainess Motsi had the crow for her totem, but following her elevation, the eagle. It was said that the toxelyuwiš chief always had the eagle for totem. This example seems to strengthen the case for an association in the Tachi mind between the chief of birds and the chief of men.

The chief's messenger is called winado and the message feather which he carries is called laasis. Over the shaft of the feather beads are slipped, one for each day referred to by the message, as, for example, when a group is invited to a ceremony at a fixed time.

622 [775] Powers mentions a Tachi chief, one Santiago, who had two sons, Ka-teh (Kanti?) and Ku-to-mats, "of whom Kateh was the first-born, but he [Santiago] designated the other to succeed him, because, as Kateh ingeniously acknowledged, 'he was the smartest'."[61] This was about 1871. J.A. states that "after Kanti died his spirit returned [went] to a place called Kantu over towards the northwest where there is a large church and many Mexicans living. Kanti's spirit is in that church."

Moieties

616 The Tachi, M.G., gave information on moiety manifestations and the classification of

[61] Powers, 371.

[P. 416] Tachi Chukut

535 517 574 not always have words"; they probably were of the "hai´ya hai´ya" variety. Both sexes joined in the dancing. The women wore eagle-down strings around their hair. The men wore the ceremonial feather skirt (tuhu´n) if they could get one, and painted their faces with stripes [302] or spots of black and white. There were no special paint patterns for this dance.^

No description of the dance steps was obtained, but J.A. made it clear that the dancing was not a group affair. A few men and women would dance at a time, which seems comparable to such pleasure dances as we know from the Wukchumni. There were no names for the dances: they were referred to as plain dance (hu´nai hati´m) or "little dance half the night" (wi´ti hati´m tu´pan toi´no).

[554] Although the chief's house was larger than others, the cooking, eating, and dancing took place outside.

535 616 At another time J.A. made brief reference to a similar affair which she called "plain fandango" (hu´nai lonu´iwas). This involved a moiety division (in eating and dancing?) but it was not reciprocal, i.e., the moieties did not align as host and guest. It was held any time of year. A large meal was eaten, dancing continued all night, in the morning the participants swam, ate breakfast, and dispersed. Paint was worn for this "dance."

Gifford, in his data on Tachi moieties, gives a bit of information which may be pertinent here.

> Two dances in which ... paints were used were mentioned. One of them, called toxeliwiš hatama, was danced by shamans (anču) of the toxelyuwiš moiety. A second dance, called kikitwi, was described as a round dance and was said to have been originated by the nutuwuts moiety. In its performance, however, some tokelyuwiš usually participated with the nutuwuts dancers...
>
> At a feast each moiety prepared and served the food for the opposite moiety. A feast of this sort was held in 1913, two years before my visit.

Tachi Ceremonies

114 The following Tachi information from M.G. seems unsound in large part, no doubt owing to misunderstanding by the interpreters and myself. [765] [152] It is given as recorded. As mentioned above, the mourning ceremony was a distasteful topic and only the least "mournful" parts were spoken of.

756 The Shamans' Contest was known to all the plains people: "Wolasi, Telamni, everyone had heŵaš." It was performed in the summertime toward the conclusion of a mourning ceremony. A winatum got the doctors together, he got them from Čiau (Kingston, a Nutunutu village) and from the Wechihit. M.G. saw this at Čiau. The Wechihit were on one side and some Wuk-

^[i.e., pleasure dances. - Analyst]

584 time the betrothal took place. Whenever a rift between the couple was apparent, they sought by
578 conversation or argument with the young couple
584 to mend it. Of her own volition, or at the instigation of the man's parents, the girl's mother would scold her if the fault were the girl's, the young man's mother reprimanding her son, if he were to blame. Laziness and coquetry on the part of the girl or failure as a provider of meat and excessive gambling on the part of the man were the usual causes of trouble.

595 Two wives were not uncommon, but all in-
[554] formants agree that it was only a chief, shaman, or man of prestige who was likely to have them functioning on an equal status in the same menage. They were usually domiciled separately, but within the same village group. When a man lived with two women of separate villages, one or the other wife would be in a superior position with respect to the man's provision of food and wood and the amount of time he spent in her home and in attention to her children. A second wife was sought if the first were sterile or incapacitated by illness or age, or merely because the husband desired another feminine companion.

Three wives have been heard of, but M.L. claimed that a third wife would be resented by the first two. This opinion was undoubtedly based on the experience of her mother's brother who, having two wives, sought a third. The un-
[579] fortunate prospect was severely beaten by the two wives, and their husband abandoned his courtship.

One case of polyandry was reported: M.L. said her father's sister "had two men at the same time and they all slept together." Polyandry was also known to the Entimbich; in both groups no opprobrium was attached.[544]

586 Divorce, while hindered by the coöperative pressure of the couple's parents and relatives, took place if a woman were sterile yet fought against a second wife, if either spouse were slothful, or for intolerable incompatibility. "A man didn't like a woman to be dirty or one who talked all the time" (M.L.).[545] "A woman has to keep her food baskets right" (M.P.). "A man can't gamble all his money all the time. Some things he had to buy, like a good bow to get food for his children" (M.L.).

When the couple separated, the woman took all her clothing, utensils, and bedding if she went home. Usually, when a couple separated, a man left his wife in possession of their house if it were he who was in the wrong or who wanted his freedom and if she had more than two

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[544] Merriam, The Ïm'-tim'-bitch, 498; cf. Park, Paviotso Polyandry; Stewart, Northern Paiute Polyandry.

[551] [545] A Wobonuch chatterbox was nicknamed Wedawe'dna (i.e., in comparable American slang, "blah-blah"); two husbands left her.

[P. 120b] Wukchumni

796 band, etc. The singer accompanist, who was
[534] also a person with Bear totem, sat at one side
and used a cocoon rattle. A The dancers stood in
[554] a row, with the most powerful or important man
at the right end, the woman at the left (from
the audience's point of view). The men held
[198] their hands cupped to their mouths to augment
their heavily aspirated grunts. The woman held
[516] her hands beside her shoulders, wide open,
palms forward, and her elbows close to her
sides. While the accompanist sang and rattled,
796 the dancers turned toward their left, and the
535 men, with feet together, took three slow, stiff
jumps forward. At each jump they exhaled a
harsh, hard "Xo'! xo'! xo'!" The woman remained
in her place and, with feet together and heels
off the ground, moved herself rhythmically with
a gentle bouncing-springing motion on the balls
of her feet. The upper part of her body and
her shoulders she turned to right and left on
alternate "bounces." She kept this up con-
tinuously while the men jumped and walked back-
ward to their former positions three times. The
whole performance lasted no more than ten
minutes at the utmost, yet it could not be re-
peated under any circumstances until the follow-
ing year. For this reason it was particularly
admired, and urgent demands for repetition from
the onlookers, with consequent refusals from
the dancers, seem to have been a traditional
part of the affair. If the spectacle were to
be witnessed again that season, it would have
to be in some other village or tribe with other
dancers.

[773] When J.P. was young he saw a Bear dancer
whose arms and legs were entirely black. Spec-
tators said to him, "If you are a bear, let's
see your hair!" At once the black portions
turned into hair all over the man's limbs.

796 The dance was supposed to be a replica of
825 real bears' antics; they were said often "to
dance with trees."

A man was out hunting once about sundown and saw a little bear dancing beside a small oak tree. He was standing on his hind legs and holding up his paws; he jumped at the tree three times. Then he clawed up some earth and threw it at the little tree. The tree was his singer and the little bear was mad because the singer made a mistake. The human dancers act just the same way [not toward their singer, however] and will not look back over their shoulders until they are through.

J.B. gave a similar anecdote.

His wife, her sister, and her cousin were out gathering seeds. They saw a bear dance. He was near a little white oak which they believed was his singer. He jumped and grunted three times, then he grabbed at the tree and playfully mauled it. Three times he did this and then went off. The women were much pleased at the spectacle.

[In the Bear Dance. -Anth 4/51]

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 163 b] Kechayi

SOCIAL ORGANIZATION

Officials

622 The chief (ti´ya) functioned as among the
[361] Central Foothill tribes. His house was always on the west side of the village, regardless of his moiety affiliations. It was the only house
622 given a special location. He "was the richest
556 man, every one had to pay him at a mourning ceremony whether they wanted to or not." There was no physical punishment or direct penalty for a person who did not pay, but one who was able to pay and did not would be in disfavor with the chief and would lack the latter's personal support when he might want it. The chief
622 did no hunting; "he told his winatum to tell
554 some men to go hunt for him." For this the men were not paid. E.M. did not think that the chief's wives could lay claim to seeds and acorns in the same manner, but payments to the chief or his wives might be made in these products when occasion arose. The duties of the wives, also called tiya as were their sons and daughters, were primarily those of hostesses. They often advised other women in their private affairs and carried weight in the community with prestige as well as personality.

Feasts or parties, like those given by
622 chiefs of the lake tribes, were given by
557 Kechayi and Gashowu chiefs. There was no set time for them; they occurred two or three times during a year, that is, between fall and spring when village life was integrated. Announcement of the feast was made in advance by the winatums; everyone in the village was invited. The chief, his immediate family, and relatives, provided the food and cooked it. Such affairs lasted about three days, alternating games, dancing, shamanistic displays, and sweating
[616] with the feasting. No payment was made by the guests. There was no moiety division at these parties.

The position of chief passed from brother
622 to brother, then reverted to the eldest son of the eldest brother. This, at least, was the theory of its inheritance. The brothers "had been working together," and the successor was experienced and knew in personal detail the duties and privileges which he was taking over. A chief's son "stayed with his father all the time" in order to hear and learn the functions which he would later be called upon to perform. Before he died, a chief would designate his successor.

At Aholu´i, a Kechayi village on the San Joaquin River not far from Auberry, E.M.'s
[551] father's brother, Gaida´na, was chief. After him came Huhutu´tu,[56] for whom she could give no genealogical placement, saying only that he was "a relative" of Gaidana. A Dumna chief,

[56]The name sounds like a Yokuts nickname and well may have been.

789 about it." She did not know of B.W.'s father doing this. She thought the doctor dipped some feathers in water and prayed; the wind came first and then rain.

184 796 751 Snake ritual.--This was not performed north of Kings River: "the best doctors were always that way [south]." But in spring everyone wore an abalone charm (čuneki) while seed-gathering; this made the snakes rattle while still at a safe distance.

Jimsonweed Ritual

796 276 The ritual (tañi ʻña) of drinking jimsonweed (ta ʻñai) was held each spring by the Kechayi. The informant had never taken jimsonweed herself but had seen it administered at Šanwoganiu (Millerton) by an old Chukchansi man named Hoi ʻyop (lupine). After consultation with the village chief, the date for the ritual was publicly announced. The announcement had to be made at least twelve days in advance, during which time prospective participants assumed a liquid diet [seed or acorn soup]. The drinkers were twenty to thirty years of age, of both sexes. While the ritual was given in the early spring of each year, only rarely did a person participate annually. The ultimate purpose was "to have good health," but it is unfortunate that E.M. did not know of the immediate aim, which we can only presume from other information was to obtain a helping spirit -- a dream helper.

A few days before the ceremony the participants left home and were housed in the homes [292] of relatives living some distance away. They all wore "koikoi belts"[74] which they tightened up to ease the pangs of hunger.

On the morning of the ceremony the drinkers assembled outside the village, where they were joined by the leader bearing a bundle of jimsonweed plants on his back. They all ran once around the village (they did not jump over a hoop). The leader then went to the usual assembling spot for the village; as he approached he sang and talked saying that "ṭ·pni is coming." There he mashed up the plants in a large basket and poured water over them. The drinkers were arriving also, each with a woman singer following. The spokesman (yate'·č) was present: he [554] told them to come closer to the central basket; when the drink was ready, he pointed out the order in which it was to be administered, who was to be first, next, and so on. Everyone present sat down. Then the leader filled small baskets with the decoction and gave one to each participant. He sang continuously. At his signal all drank: there was no "delayed offering" of the drink. Usually the effects were felt at once: the men and women began "dancing

[74] A belt with koikoi beads woven into it, worn on dress occasions, as shown in fig. 13, g, Pt. I.

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

THE CHIEF

SOCIAL STATUS

554 The social organization of the Yokuts and Western Mono tribes was exceedingly simple. There was a complete absence of anything like a class or caste system. With the exception of the chief's and winatum's lineages, which were mildly aristocratic, any man was as good as his neighbor. This does not mean that there was a failure to recognize differences between individuals. But the differences of influential superiority or inferiority grew out of qualities inherent in the person himself, such as his abilities to acquire wealth or supernatural power, or to be an inspiring orator. Though wealth was [556] regarded as desirable, and a wealthy man was respected for his possessions, the actual range of financial extremes was not great. There was no wealthy class. The annual mourning ceremonies at which much property was destroyed and more distributed among the attend- 769 ants, dispossessed a bereaved family of such wealth as it might have accumulated. The casting away of gifts at mourning ceremonies had the further advantage of keeping money and coveted objects in circulation. One might say that among the Yokuts and Western Mono the per capita wealth had a low mean deviation.

787 To seek assistance from supernatural powers for success in gambling, hunting, or general good health and fortune was anyone's privilege. This was accomplished through dreams of animals and birds, as of Eagle for wealth, Mountain Lion for hunting, etc., which were acquired by the use of a tobacco emetic, a day-to-week-long meat fast, and praying to the animal both before and after its dream appearance. Relatively simple as were the rules for gaining supernatural help, many persons thought them too troublesome and preferred to ignore them. Thus it was that in south central Californian society an individual attained success by his own inherent abilities and [554] energy; the intelligently industrious person, perhaps encouraged by belief that sacred powers were aiding him, would, other things being equal, find himself in a better social and financial position than his stupid or less enterprising neighbor.

622 As a citizen in the community the chief possessed social prestige based primarily on his revered totem and authoritative office, and secondarily upon the wealth that accrued to him because of his posi-

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

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769

fact his English speech is exceptionally good, and he quite willingly gave the best rendition that he could of a chief's speech at a Ghost Dance ceremony.[43]

622
[115]

On the whole there seemed to be a distinct reluctance on the part of informants to provide this information. Whether this was due to the feeling that an ordinary person should not repeat a chief's address, or that they actually felt that they could not do justice to the chief's rhetoric it is impossible to tell. Stephen Powers had the good fortune to witness a mourning ceremony among the Chukchansi (Y). In his account of the Yokuts he gives in considerable detail the speeches of the chief and his herald on this occasion.[44] These are substantially the same as the description given by my informants. The substance of all informants' remarks on this subject was that the chiefs in addressing an assembly would tell the people why they were there, what was going to be done, and end by telling them to have a good time.

[554]

In the previous pages we have discussed the various functions of the chief. The chief, however limited in power, had a social prestige resting upon his position as a protégé of and surrogate for Eagle, the mythological creator-chief. He possessed more wealth than the average citizen in spite of the fact that his position incurred more than average expenses. His relations with his subjects had a distinctly patriarchal aspect: he provided food for the poor, settled quarrels, generously paid messengers and ceremonial performers, gave advice on debatable projects, protected public safety by permitting bad shamans and poisoners to be killed, and addressed assemblies in words betokening his desire for the well-being of his people. That this is the generally accepted aspect of the chief appears from the foregoing accounts supplied by a variety of informants. However, a chief who was not a good man at heart, and who had a desire for personal aggrandizement, attained it through illegitimate arrangements with malevolent shamans. This matter will be taken up after the shaman's functions and position in the tribe has been defined.

[43] Sam Osborn. Gayton, *op. cit.*
[44] *Op. cit.*, 386, 387.

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

MINOR OFFICIALS

624 The winatum has been frequently mentioned in the previous pages and his duties incidentally described. The activities of this official were all important in the execution of the chief's instructions and the organization of tribal functions. He was an essential unit in the social machinery. There seems to have been no variation in his duties or position among any of the Yokuts or Western Mono tribes. While the duties falling to a winatum might, from our point of view, put [554] him in the class of a servant, such was not the case. The office carried with it a certain prestige; informants of a winatum's lineage, as Sam Osborn or Mary Pohot, speak proudly of their parents' status just as do those of chiefly lineage. Though winatums were always paid for their services "they did not work to make money," and are never spoken of as rich men, as are chiefs and shamans. Whenever a winatum arrived at a house on an errand he had to be paid a small sum, usually the equivalent of ten to twenty-five cents, unless he had come from a distance. A chief paid his own winatum for every service rendered, as well as those who came to him bearing news from another tribe or village. The paying of winatums was not standardized: the chief or any other person making use of a winatum gave him what both considered a fair amount according to the employer's financial status.

624 171 The position of subchief and his functions are of an indefinite sort. Foothill Yokuts and Western Mono of Kings river had this official; Yokuts of the plains and upper San Joaquin river apparently did not. Among the Yokuts the subchief was called tuye'i. The Western Mono had no special name for this office which was filled by the real chief's brothers. The Wukchumni (Y) and Yaudanchi (Y) tuye'i was described as follows:[48]

> The tuye'i was a kind of second chief. The position went in families, and both sexes were called tuye'i just as all in the chief's family were called tia'a. There were usually four to six tuye'i in a tribe. When a mourning ceremony was to be held, and the chief was arranging financial affairs so as to cover the expenses, the subchiefs put up enough money to cover any deficit that might occur. Subchiefs who were about fifteen years of age or over contributed. If the chief were away or unable to attend to his part in a ceremony, the tuye'i took his place: they were the first to start eating at meals, made his speech, and also any decisions

[48] Informant, Sam Garfield.

105 to graduate from high school, nor have any of the Indians become tradesmen
or artisans. The primary source of income for the group is wages derived
from farm labor. This is one of the reasons for the fluctuating population;
[166] frequent trips from Lemoore in search of work take families away for days
or weeks. Frequent visits from other Indians also added to the picture of a
[648] constantly shifting population. Working as farm laborers has thrown the
Tachis in with Mexicans, as well as with other groups of Indians, and
genealogies have become very complicated.

115 The singers were all older people with the exception of Clarence
533 Atwell, who was about thirty years old when the 1940 recordings were made.
756 He was certainly the most energetic and outstanding singer recorded. He
had been a practicing doctor for a year before his death in 1940.

Leon Manuel was about 70 years old when the 1957 recordings were made. He was still active and, since he received a pension from the government, had a good deal of time to devote to making clapsticks and other paraphernalia. He knew a great number of songs and was a good singer, but
[354] he was not a doctor. Manuel was in good standing with the Tachis because of his pension and because he knew some of the "old-time songs" and ways. The importance of knowing traditional songs here is somewhat analogous to the attitudes in the Peyote cults among the Washo:

> The most admired singers are the most influential Peyotists and the degree to which the Peyotist has found "the Way" through the "medicine" is demonstrated by his competence with the song, drum, and rattle...A large repertoire of songs is also the measure of the man. One who has been able to "catch" many songs is not doubt "living a good life, and the medicine is backing him." (Merriam and d'Azevedo, 1957. 618:19.)

I make the analogy here between the Tachi and the Washo because doctors have had to be good singers, both at the present time and in the past. This is not unusual in California; in general, it is necessary to know a large number of songs and to be able to sing them well in order to be a doctor in many areas of the state.

115 Josie Atwell, the mother of Clarence Atwell, came to the Tachi community
533 from Sanger, where there is a Wechihit Yokuts group. She was recorded in 1940 and again in 1957, and was in her eighties at the latter session.

Professor Kroeber's recordings of 1903 were made of a singer named Salt Lake Pete. Although the stories which he told are still known and remembered, not a single one of his songs is known today, neither the